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WEEKLY REVIEW.

—We rejoice that the Bombay Government have found a pretext for giving up the Non Agricultural Cess, by which every poor creature earning Rs. 4 and 2 annas a month (five pounds a year) was to be taxed, provided he was not a cultivator. 'The state of the revenues enables Government to remit it for the present year.' It is allowed, however, to hang *in terrorem* over future years. The law should be abrogated as a disgrace to the Statute Book.

—Mr. Shapurji Hormasji Baria has again written to the *Times of India*, declaring that the letter which Mr. Nowroji Cursetji declares a forgery, is no forgery, and that he is able and prepared to prove that it was signed by him. And he challenges Nowroji to prove the letter a forgery—in other words, that he did not sign it. Every one will see the absurdity of calling upon a person to prove a negative. What is noticeable is that Mr. Shapurji carefully abstains from saying that he witnessed the signing of the letter, and also from furnishing the names of any that did. Another correspondent comes forward to say that it was signed in his and in Shapurji's presence. Within a few days they have made the convert shave off his front hair 'that he may no longer be taken for a Parsee,' and are talking of excommunicating his father for allowing the young man to remain in his house.

—The *Bombay Gazette* presumes that the Hebrew dance was something like the Indian nautch. All the references to dancing in the Old Testament point to just the opposite conclusion. We do not believe that anything like the Hindu nautch was known among the ancient Hebrews. The *Gazette* adds;

"It is something like cant to deprecate the mingling of the sexes in the dance. As well might one deprecate one's dining by the side of another man's wife at table."

It might properly be deprecated if they sat with their arms around each other. It is a remarkable fact that in dancing things are permitted that would not be allowed for any consideration under other circumstances. If it is cant to find fault with this in dancing, why is not the same familiarity allowed at other times? Cant seems to be 'a conviction that differs from mine.'

—"N." in the *Times of India* writes about "Racing in India" in a very sensible way, and we should be glad if his remarks received the attention they deserve. The great race meetings, such as those of Bombay and Poona, he regards as an unmixed evil.

"If you know a young officer or business man who has difficulty in paying his servants or his tailor's bill, you may be quite sure of seeing him at the race tiffins and lottery meetings, taking tickets in every lottery, and then driving down to the course in the most expensive trap he can hire or borrow, and appearing in the grand stand in a 'get-up' which he fancies is what gentlemen at home go to races in, but which is, in fact, much nearer that of the professional betting men whom every gentleman avoids. This is the class which is the great support of the lotteries and of the grand stands, and I scarcely fancy that their example is of much benefit to the young men of all classes who come out to this country."

He passes on to the next class, the lower Europeans, soldiers, and notices the great increase of drunkenness among them in the race week. And the same thing is noticeable among the lower classes of Natives. With regard to the higher classes "N." says:

"I believe that young natives of wealth and position are encouraged in every way, not only to subscribe to the races and attend in the grand stand, but also to take lottery tickets, and assist in that form of gambling. Now, there is no doubt that the rich young natives of every class want no increased stimulus towards gambling, and that it is a great charm to them to be admitted to gamble in company with English officers and gentlemen. And then not only young natives, but Chiefs of the higest position and of any age are encouraged to go to races, and are told that these, with all the concomitants of the sahibs betting and trying to be fast, and drunken soldiers trying to be as horsey as their betters, are a good imitation of our chief national amusement at home, only that out here they are quite free from certain excesses which are acknowledged to prevail in England! And these native Chiefs are encouraged to give race cups and large subscriptions to the race fund, just in the same way as they receive delicate hints to give ten thousand rupees to build a school house!"

His conclusion is:

"Let the highly-descended Arab dealers and the two or three English gentlemen who keep studs, and the fast subalterns, and the fifth-rate but rather idle merchants, and the aspiring clerks, have the sport, such as it is, to themselves; but let all those who object to the spread of dissipation and vice, and who believe that our duty is to raise the moral as well as the physical condition of the natives of this country, withdraw from all connection with races."

—It appears that the Rev. Mr. Knight, of Dundee, went into the Rev. Mr. Martineau's pulpit under the restraints imposed by ministerial courtesy; that is, he should not preach anything contrary to Unitarian beliefs. This fact materially affects our view of the case. A letter on the subject will be found elsewhere.

—In our last we tossed off a calculation, which turns out to be wrong. We wanted to multiply 60 generations by 3; instead of that we multiplied 20 by 3. True result, an acre of dry land for three, instead of one.

—The *Pioneer* and *Times of India* have taken from the *Church Missionary Intelligencer* an account of 'the baptism of a grandson of the last Mogul Emperor' in Bombay, last December. It is a pity that this account should go the rounds of the Indian press, and we may as well mention that the issue of this affair was anything but satisfactory. The party referred to made a new profession of Mahomedanism in a mosque in Bombay, at the very time when he was seeking confirmation from the Bishop, and is now in the House of Correction, in consequence of a theft committed by him.

The Report of the Parliamentary Committee on East India Finance embodies a vast amount of evidence on the numerous topics connected with that subject. As in the old world all roads led to Rome, so there is scarcely a topic in India that does not in some way bear on the subject of Finance. We have noticed the evidence of the Rev. Dr. Wilson, submitted in June of last year. He calls attention to the fact that in Rajpootana there is often a disastrous failure of grain supplies, while the ample fields of the contiguous province of Malwa are sacredly reserved for the cultivation of opium. Opium is of immense importance financially to the Indian Government; but can we afford to sacrifice a million of human beings to the maintenance of this Revenue? It was always known that the opium cost lives at the other end, that is, in China; but what are the Chinese to us or we to them? This is not a matter that comes home to our politicians. Here, however, it would seem that if the fine fields of Malwa could be used for the growth of cereals, these awful famines might be averted, and hundreds of thousands of lives of Her Majesty's subjects saved. We have often pointed out the great error in bringing Governmental pressure to bear on the growth of cotton, when we have not bread enough for all our mouths in India; but still more strongly may the case be put for discountenancing the growth of opium throughout Malwa. Dr. Wilson's testimony on the subject is valuable. He calls attention to the increased consumption of opium in India, and thinks the Government connection with the cultivation and sale of the drug, open to objection, and would have the area conceded to this culture restricted. We are glad also that he brought forward a matter which we have repeatedly advocated, namely, the concession to the newly-formed municipal bodies and village councils, of the privilege of deciding regarding the sale of opium and spirits. "With regard to spirits, I think, (says Dr. Wilson) that there should be an increase of the excise duty; I think it may be trebled even without any injury to the revenue or to the people." The following quotation from a work recently published in Chinese, was submitted to the Committee: "Opium is produced in the West; its smell is fragrant and its taste very delicious, and when first taken it will cure disease. There are none of the foreigners who eat it themselves, but they beguile the Chinese to pay enormous prices for it and eat it. After a time it emaciates the body and wastes the springs of life, until the whole man becomes a wreck, so that many die from its effects." And this it was, this opium traffic, that was the precursor of Christianity in China, to let them know how much love to mankind was embodied in this religion.

ASIATIC SOCIETY MUMBAI

We are inclined to mistrust the testimony of Lord Valentia, who, in his "Travels" says that he saw in Poona, in 1804, under the Native raj, "people lying drunk at the corner of every street." Nobody denies that drunkenness has greatly increased in India, yet we never have seen anything since 1804, at all approaching to this. In the hot weather people may be seen lying all night long, not only at the corners of streets, but all along the pavements; a foreigner, accustomed to see only drunken men lie down in the street, might imagine that the people were drunk. There can be no question that the facilities for obtaining intoxicating liquors have been multiplied manifold, perhaps we may say a hundredfold.

Dr. Osgood, writing from Foochow on the 19th of February last, reports the amount of opium imported into China, paying duty, from 1865 to 1870 inclusive, as 347,580 piculs, besides 147,307 smuggled from Hongkong to other parts of China; together 494,887 piculs, or 65,985,066 pounds, valued at 322,502,053 dollars. The amount of opium now raised in China is said to equal the amount imported from India. "A very large territory formerly devoted to the production of rice is now covered with poppy, and the ill-effects are manifest on the people." Dr. Osgood reckons that 100 millions of the populatiou are now made miserable by the use of opium.

"A True Inquirer" asks us to give our opinion of the meaning of the following passages:—

"I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." —*Matt.* xvi. 19.

"He breathed on them and said unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained."

What is the Gospel? It is the glad tidings of salvation; in other words, of the remission of sins and deliverance from sin through faith in Christ. It offers a free pardon from God Himself to all who repent and believe. The promises embodying this offer all imply that men are to receive this forgiveness from God Himself, through Christ. The apostles went forth preaching that 'whosoever believeth in him shall receive remission of sins.' We have a detailed account of their procedure in the Acts of the Apostles, and we find that they absolved men from their sins precisely in the way in which preachers of the Gospel now do, namely, by declaring the conditions on which God accepts and forgives sinners. They never took upon themselves the responsibility of pronouncing any one absolved, except as the fruits of faith enabled them to do it. We find them gathering the converts into churches, and then in their epistles to these churches, using language plainly indicating that they were without absolute certainty as to the salvation of all. When an ambassador presents himself, the great question is, has he plenary powers? does he bring the ultimatum? is his word the last word of the sovereign to us? Now all who have experienced the saving power of the Gospel and been commissioned to declare it, are furnished with these plenary powers; for the Gospel which they preach is God's last word to sinners; his ultimatum, rejecting which they reject life, accepting which they obtain it. A true preacher is able to speak with the utmost positiveness to the awakened sinner, as regards God's conditions; but with no such positiveness concerning the sinner's actual state of mind. It is his privilege to say to him: "If you truly hate sin and purpose to abandon it in all its forms, if you yield yourself up unreservedly to do and suffer all the will of God, God offers you forgiveness of sin and power to resist it in Christ, and this you are to accept by faith in God's word to that effect; if you do this, you will receive the spirit of sonship enabling you to recognize God as your reconciled Father, and Christ as your all-sufficient Saviour; it is not for me to pronounce you forgiven, for I cannot know the heart; but I convey to you the word of forgiveness from God, which becomes yours by your act of appropriative faith."

We see, then, the force of the passages quoted by our correspondent. The first passage is addressed to Peter only, having been elicited by Peter's confession of faith in Jesus as the Christ, upon which rock the church is built. But two chapters on (xviii. 18) we find the same words, with the exception of the clause about the keys, addressed to 'the disciples' generally. The kingdom of heaven is the new dispensation of the Messiah, inaugurated on the day of Pentecost, when Peter opened it to the Jews, as afterwards, by the conversion of Cornelius, he did to the Gentiles.

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SATURDAY, SEPTEMBER 7, 1872.

ABOUT LYING.

In our Epitome of last week we extracted from the *Indian Statesman* a clearly authenticated instance of the readiness of a Roman Catholic priest to commit perjury, in fact, of his solemn promise to commit perjury in a certain contingency. It occurs in a paper published in a Roman Catholic Magazine, *The Month*. Neither the writer of the paper nor the conductors of the Magazine disclose the slightest consciousness of any impropriety in such a promise. Since the above appeared in the *Indian Statesman*, our contemporary astonishes us by saying that "it is a calumny for Protestant controversialists to speak of the Catholic priests as wanting in regard to truth." "It is a cruel and excuseless calumny to affirm that the teaching of the Roman Church differs in any respect from their own." We do not now enter upon any discussion of the matter: we may return to it. The question arises, Would such a statement as the *Statesman* has found in the *Month*, have been admitted as from a Protestant clergyman in a Protestant Magazine without comment or note of surprise?* But we pass on to notice another wonder. Our contemporary tells us that, although he once believed with us that all untruths are lies, he has seen reason to renounce this opinion, and to believe that 'there may be verbal misleading that is not sin, and that cannot therefore be properly called lying.' And he seeks to show that the casuistry of the confessional is a necessity of the case; the priest has to deal with sin-sick souls, and, to save them from more heinous sins, finds it sometimes expedient to let pass those that are less so. The testimony of distinguished writers, such as Jeremy Taylor, Milton, Paley, Johnson, is adduced in favour of the proposition that untruths may sometimes be told, to hinder crimes from being committed, to save life. We suppose that the matter may be stated thus. Truth does not merely relate to a form of words, but all that we comprehend under the word *faithfulness, fidelity,* is included in it. Truth demands of me that I should not betray any trust committed to me, nor be unfaithful to any obligation that I have accepted. If you are in possession of a secret upon which depends the life of another, an innocent man, and have solemnly promised that you will not betray him, and he implicitly relies upon your fidelity, and if you are interrogated in such a way that the utterance of the truth, or your silence merely, will have the certain effect of betraying your friend, you will be guilty of a great untruth if you thus betray him; your former promise becomes a lie. In this extreme case that we have supposed, the choice is really between two untruths. If you reveal the secret on the preservation of which your friend was implicitly relying, you break your word, and your friend may fairly charge you with falsehood. But every one instinctively perceives that the admission of the justifiableness of untruths on extraordinary occasions is open to terrible abuse, and that we can hardly be engaged in any more perilous business than in trying to find out a warrant for such. Furthermore, there is this to be considered, that a thoroughly true man is one who walks with God, and who may fairly expect that God will keep him from any such disastrous necessity as that of choosing between two untruths.

We believe we are right in saying that Paley and Jeremy Taylor had reference to cases like that we have supposed, and that they were really contending for the highest form of truthfulness, though perhaps mistakenly. Very different indeed is the position of some Roman Catholic writers who have had an immense influence in that church. Alfonso Liguori teaches that a man may affirm and seal with an oath that which to the hearer is a lie, if he has a reserved meaning in his own heart. It is not denied that there have been Roman Catholic writers who condemned this, but the fact remains that they who uttered the instruction were met by no outcry of horror, nor have their books been repudiated to this day. Nothing is more striking than the way in which Dr. Newman concedes that he, as an Englishman, could not utter these equivocations; he is most careful to state that he has the highest respect for Liguori, and hopes that his timid dissent will not forfeit for him *the intercessions of the saint.* Here is one of the quotations given by our contemporary from Dr. Newman:

"St. Alfonso certainly says that a play upon words is allowable; and, speaking under correction, I should say that he does so on the ground that lying is *not* a sin against justice, that is, against our neighbour, but a sin against God. God has made words the signs of ideas, and therefore if a word denotes two ideas, we are at liberty to use it in either of its senses: but I think I must be incorrect in some respect in supposing that the Saint does not recognize a lie as an injustice, because the Catechism of the Council, as I have

* The *Statesman* of the 4th inst., says: "We are not Father Blakhal's judge nor the judge of any man, but we say that the interests of society demand that we should protest against any system of morals, or casuistry, that would justify Father Blakhal's forswearing himself, as he evidently believed it was lawful for him to do. He personally stands or falls to God only, but society must deal with his course as immoral and dangerous."

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quoted it at p. 231, says, 'Vanitate et mendacio fides ac veritas tolluntur, arctissima vincula *societatis humanæ*; quibus sublatis, sequitur summa vitæ *confusio*, ut *homines nihil a dæmonibus differre videntur*."

Now is this the language of a man to whom truth is highest? It does not seem so to us. It seems to us the language of a man who seeks to save himself and his cause from disgrace in the eyes of Englishmen, by differing from Liguori, and yet is still more afraid of seeming to say anything that would reflect unfavourably on Liguori. The paragraph is a study, a literary curiosity. Here is another.

"As to playing upon words, or equivocation, I suppose it is from the English habit, but, without meaning any disrespect to a great Saint, or wishing to set myself up, or taking my conscience for more than it is worth, I can only say as a fact, that I admit it as little as the rest of my countrymen; and without any reference to the right and the wrong of the matter, of this I am sure, that, if there is one thing more than another which prejudices Englishmen against the Catholic Church, it is the doctrine of great authorities on the subject of equivocation."

We believe that the custom of deceiving patients is unwarranted. If a man is in danger, there is no one in the world that has so much right to know it as he has. The physician proceeds upon the principle that every thing must be sacrified to the necessity of keeping the man in existence as long as possible. But there may be matters involved of far higher moment, and we fear that in the world to come there will be some very keen and terrible reproaches addressed to those who withheld the information of the patient's danger.

While we are on this subject of truth, we may be allowed to say a few words more on faithfulness as an essential part of truth. It is little less than mockery for a man to pride himself on his freedom from verbal misstatements, if there is any lie about his life. Are there debts of his past life uncancelled while he spends what he now has as though it were all his own? Has he means of repairing past wrongs, and does he neglect to repair them? Does he profess to be loyal towards God, and yet does he express opinions directly adverse to those which God has revealed? Does he defend what God condemns? Approve what God disallows? Censure what God justifies? Give the right hand of fellowship where God says, Have no fellowship? Let God be true though every man a liar, is the language of perfect loyalty towards God; yet many unhesitatingly make God a liar that they may commend the ways of men. Do we profess to be servants of God, when we are not; when in fact we are living unto ourselves? Do we profess to be followers of Christ, and yet do we shrink from confessing him except on occasions when it costs nothing? In our intercourse with our fellow-men, do we ignore what God has told us about their danger and their need, and keep back something which God has commanded us to reveal to them? In a word, are we lights in the world, holding forth the word of life, and not holding forth anything inconsistent with it? No man can be sure that he is thoroughly true until he has tested his opinions, his ways, his utterances, his commissions and omissions, by an unerring standard; and in the nature of things there is but one unerring standard, the word of God. My word, says Christ, shall judge men at the last day.

WHAT IS TRUTH?

Being fruitful in every good work. (Col. i. 10.) That is, the whole body of Christians, some being fruitful in one department, some in another, according to their various gifts. Very seldom is any believer raised up with aptitude for all kinds of work for Christ. All the fruit of the Spirit must indeed appear in each Christian life; we must be ready for every good work that Providence puts within our reach; but we are not to be distressed if others excel us in some departments of usefulness.

Strengthened unto all long-suffering. (11.) The divine power is even more revealed in our suffering than in our doing.

With joyfulness. This is very different from submitting because the thing is inevitable.

Saints in light. (12.) This refers to believers on earth, as is evident from the following verse.

By him were all things created. (16.) The Greek has it *in* him. At the end of the verse, 'through him and for him.'

He is before all. (17.) Referring to dignity rather than to time.

If ye continue. (23.) Another of the numerous *ifs* which some think ought to have no place in a true theology. There is an admirable basis of confidence laid in the word of God in Christ; and if we abide in Christ we shall have an abiding assurance of salvation; but if our heart condemn us, if we have the consciousness that we are not wholly surrendered to the will of Christ, then we have not confidence towards God. It is very convenient to find a theology that assures us we are to be saved, whether or no, but this is not the theology of the Bible.

To every creature which is under heaven. (23.) Literally, in all the creation which is under heaven.

That which is behind of the afflictions of Christ. (24.) In all their affliction he was afflicted. Christ suffers in his members. Done to them, done to him. It is our privilege so to be identified with Christ as to know that what we suffer in the pathway of his will he suffers with us, and it shall be made to result in the advantage of his people. Phil. ii. 10.

This mystery among the Gentiles. (27.) Always and everywhere Paul found it necessary in addressing Christians, to refer to the purpose of God, so long unperceived by his people the Jews, to offer salvation to the Gentiles; for there were preachers declaring that this offer was gratuitous on the part of Paul and his companions, and not consistent with what the Jews had all along been taught. So long as they believed that there was a righteousness in the observance of the Mosaic laws, they would find it difficult to believe that the Gentiles could at once be received to the grace of God, by simple faith; that one who had only laboured for an hour should receive the same wages as those who had borne the burden and heat of the day; that neither should their past obedience count for them, nor the past disobedience of the Gentiles count against them. They had not grasped the great truth that salvation is of grace, not of works; that without faith it is impossible to please God, and that true faith forbids us to make any account of our works, and sees none good save One, that is, God.

That we may present every man perfect in Christ Jesus. (28.) The apostle sets forth this as the grand aim kept constantly in view by himself and his associates. He gave his attention to individuals; he looked at the Christians singly; and he laboured diligently to show every man that there was in Christ a perfect supply of all his needs, and to lead him by faith and consecration to obtain for himself and embody in his own experience this perfect supply. The means whereby he sought to obtain his end, he plainly tells us; he preached Christ to them, warning them all individually concerning obstacles, dangers, and temptations to be guarded against, and with Christ-given wisdom giving them personal instruction on all matters connected with their growth in grace. This is the Scriptural account of a true Christian pastor.

Striving. (29.) The Greek is, *agonizing;* the corresponding noun being used in the next verse (ii. 1), where it seems to refer to the prayers which Paul offered for these Christians. In this connection, the word is very suggestive. We must pray as Paul did, if we would prevail as Paul did. Our whole soul must be thrown into the prayer. We must overcome him who leads the souls of men captive, first in prayer and then by the word.

Full assurance of understanding. (2.) There is nothing that paralyzes the Christian so much as vagueness of views. The element of uncertainty hinders our convictions from solidifying into power. Many are just destroyed as Christian witnesses and workers by their vague and uncertain apprehensions of the great truths of the Gospel. They have listened to doubts, and have not asked God, in faith, for the means of answering these doubts. Doubt is a paralysis. He that has called us to glory and virtue has not done it ambiguously; and it is the privilege of every true-hearted Christian to have the full assurance of understanding with regard to the great things of the Gospel; to know assuredly that Christ is the risen Redeemer and prevailing Intercessor, that Christ is his own Saviour, the Holy Spirit his sanctifier, the Scriptures plenarily inspired and worthy always of all confidence. It is just this clearness of perception that makes the difference between one Christian and another, enabling the former to face undauntedly a frowning world, suffer the loss of all worldly good, and lovingly seek the salvation of men. Oh let none be content without this full assurance of understanding. Not mere intellectual positiveness, not mere dogmatism; but that strength of conviction that comes from a personal acquaintance with Christ and which brings us under the power of his character.

Hid. (3.) From the wise and prudent.

Rooted and built up. (7.) Rooted singly, built up collectively. As a tree is rooted in the soil, deriving its life, sustenance, faculty of growth, strength, beauty, fruitfulness from the soil, so does the believer, rooted in Christ, derive all from him. When the storms blow, the strength to resist is not in the branches, but in the root. As it is inracinated, so is it perfect. Loosen its connection with the soil, and it soon begins to part with all its strength, beauty, and fruit.

Spoil you through philosophy. (8.) Man is always wanting to improve on God's religion, as though God had given him an imperfect thing which it was for him to make perfect. They that supplement God's truth with man's philosophy, just destroy the living germ in that truth, and shut themselves and their hearers out from the grace of God. If any man will be wise, says Paul, let him become a fool, let him become conscious of his utter ineptitude as regards conformity to God's will, and of the utter folly of his own speculations in matters pertaining to salvation; then may he ask and receive wisdom from on high. But the Christianity that pleases men in these days, and wins the commendations of the press, is that which exalts humanity by the exhibition of a wisdom above that of the Book, and substitutes man's speculations for the simple things of the Gospel; which exalts an erroneous faithfulness to man above loyalty towards God and his word; which magnifies human ability and human merit and minimizes man's need of God.

FEELING AND CONVICTION.

"If any man will do His will," said our Saviour, "he shall know of the doctrine, whether it be of God." The meaning of these words we understand to be this: that in order to comprehend rightly the system of truth taught by Jesus Christ, an individual must in the first place be desirous of doing the will of God. A man must be a Christian, before he can fully understand Christianity; his heart must be brought to a state of submission to the will of God before his head can be properly convinced of the truths which God through Jesus Christ would teach him. This is doubtless what is meant by Jesus Christ when he says to His disciples, Unto you it is given to know the mysteries of the kingdom of heaven. We are not to understand by this that there is any deficiency of evidence for the truth of Christianity prior to the reception of it. Its reception is demanded on the ground of evidence. If I do not the works of Him that sent me, believe me not, said Jesus. A man dangerously ill may receive a physician, on satisfactory evidence of his ability, without in the least understanding his methods and prescriptions; in the process of the cure he may come to understand these. So it is only the follower of Christ who can rightly appreciate the Christian system. To him the various parts of that system seem perfectly harmonious. One doctrine exactly corresponds to another; one truth depends upon, and logically follows from the preceding. Each element of the system is seen to be not only reasonable in itself, but consistent with every other. Such a student of Christianity is like an observer who contemplates from its centre the structure of the universe; each planet and star revolves about him with the utmost precision and regularity; the motion of each is seen to be perfectly consistent with the laws which control the whole. There is

no irregularity, no discord and no confusion. But, on the other hand, one who undertakes to study Christianity from the outside, with a heart unwilling to submit to its influence, can see in the religion of Jesus neither truth nor beauty. To him the doctrines of the Bible appear absurd; its teachings are no better than that of several other antiquated volumes. The system in its various parts is inconsistent with itself; there is no order or logic about it. It cannot be of God; of this he is sure. Now this man reminds us of an astronomer who chooses, as his point of observation, some point far removed from the centre of the universe. To him, as he looks at the skies, all is confusion. The planets, instead of pursuing their appointed paths with regularity, and apparently as their name implies, wandering at random up and down through space, and whether they have any appointed paths at all, is, so far as can be seen, extremely doubtful. Comets and meteors are chasing each other about, and even the fixed stars themselves have lost their fixedness, and seem to be affected by the general spirit of disorder. Whatever of harmony the observer at the centre may be able to perceive, this man finds nothing in the universe but lawless confusion.

To say, now, that a person must be willing to obey the gospel of Christ before he can properly and fully understand that gospel; to say that Christianity can be rightly criticized only by one who has embraced it, and that he alone who is a follower of it can have any adequate notion of its "doctrine"—to say this (and this is what we do say) is to affirm that to which many will object most strenuously. To such objectors we shall seem to be progressing backwards. We say that rightly to understand the doctrines of the Gospel, we must first seek to do the will of God as explained in the Gospel; that is, must first embrace it upon the ample evidence that accompanies it. It will be said that, instead of this, an individual should first seek to understand the Gospel, and then, if it seems reasonable to him, he should become a follower of it; and this will be held up as the natural course. Such objectors do not rightly estimate the influence of our feelings upon our convictions. It is a hard thing for a man to believe a thing which he hates, and which requires of him the renunciation of what he loves. It is a comparatively easy thing for him to believe that in favour of which his feelings are strongly enlisted. A wish is often the father of a thought. A boy who is set to studying geometry, frequently finds his task very irksome. He says he can see no sense in the demonstrations; the trouble is not in the geometry, it is not in the boy's intellect—for we have known very clever boys to talk in this fashion,—it is in his feelings. He hates the study; therefore Euclid is to him a mere collector of absurdities. But when that boy's interest is in some way evoked, when his ambition is excited, and his feelings are thus influenced in favour of the study before him, there is no further difficulty; the demonstrations are plain enough there. In almost all matters we shall be very likely to find that our convictions are moulded largely by our feelings. Certainly it is not strange that in religious matters the same thing should be found true. Hence it is that the Christian religion seeks rather to influence the heart and the emotions, than in the first place to impart to the intellect a profound knowledge of religious truth. If the heart is disposed towards God, the head will more readily receive divine knowledge. And he that "will do His will" first "shall know of the doctrine" afterwards.

The *Hindu Reformer* has recently undertaken to enlighten its readers as to why Christianity is so repugnant to "Young India." This is certainly a question of much interest and importance. The fact we do not dispute; and the *Hindu Reformer* accounts for it by saying that the doctrines of the Divinity of Christ and of salvation through Him, strike the highly enlightened understanding of "Young India" as "absurd," and as "learned nonsense." This would seem to imply that the educated men of this country have made a careful study of the Christian system; because it is only after a thorough examination of its teachings, that they, or any one else, would be qualified to denounce that system as absurd. Yet we fear that in a large majority of cases such is not the fact, but that, on the contrary, Christianity is condemned almost unheard. We apprehend that the *Hindu Reformer* has got the matter turned entirely around. "Young India" does not hate the Gospel because it does not seem reasonable, but it does not seem reasonable because Young India hates it. So far from the repugnance being due to alleged absurdities, the absurdities would not be alleged were it not for the repugnance. That this repugnance exists, is a fact as notorious as it is lamentable. We are asked to believe that one of the effects of that repugnance is its cause. How can it be otherwise, in this, as in other cases, than that the result of that repugnance will surely appear, in perverting the judgments of the mind, and in hindering the formation of candid opinions regarding that against which the prejudice is cherished?

C.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My Dear Sir,—I hope that the remarks at the foot of your fiery correspondent "T. C.'s" letter will have the effect of extinguishing him. Judging from his vehemence, he must be either an interested party or altogether ignorant of the matter under discussion. This is not in the remotest degree a question of *dress*, as "T. C." would have us believe, but is simply whether men who have become followers of Jesus Christ shall continue to wear the distinctive marks of the followers of Vishnu, Siva, or Zoroaster, as the case may be. It might with equal reason be urged that a Hindu should, after becoming a Christian, retain the idolatrous paint-mark on his forehead.

By all means let converts live amongst their relatives, if they will have them, but not at the expense of principle. That the retention of a sacred thread is a sacrifice of principle, does not admit of argument. Supposing a convert continued to wear one, what would he do when the time came for renewing it? Would he consent to the idolatrous rites which accompany such renewal, and if not, what then? The struggle must come sooner or later; and he had far better cross the Rubicon at once and have done with it.

Yours sincerely,

Poona, 2nd September. G. A. J.

[We have received another letter on this subject, which we decline publishing, as the writer misconceives our position.—Ed. *B. G.*]

To the Editor of the "Bombay Guardian."

Sir,—In your issue of 31st ultimo, you take notice of the case of the Rev. Mr. Knight, a Free Church minister, who has lately been called to account by his Presbytery for having preached in a Unitarian Chapel in London. You say you do not understand this proceeding on the part of the Presbytery, and add that you would be glad to receive invitations to preach in Unitarian Chapels, or even in mosques and Hindu temples. The nature of the sermon, you admit, would however have an important bearing on the case. From this admission, perhaps, I am not wrong in supposing that you have not been made acquainted with the leading facts of the case, and in particular that you have not had an opportunity of reading Mr. Knight's speech before the Presbytery, in explanation and vindication of his conduct. Any references to Mr. Knight's case that I have seen, except those to be found in Scottish newspapers, are exactly fitted to raise such reflections as those to which you have given expression in the *Guardian*.

Mr. Knight holds that he is at liberty to preach anywhere and in any place, even in a Buddhist temple. This position I gladly grant him, as all will do who believe the Saviour's parting words, "Go ye into all the world, and preach the Gospel to every creature." It was quite unnecessary for Mr. Knight to fortify his position by quoting the example of Christ and his apostles preaching in the synagogues, and the great apostle of the Gentiles preaching in the Areopagus. But Mr. Knight holds, in the second place, that he is at liberty, nay, even bound by principles of common sense and expediency, to dwell only on the points of agreement that exist between himself and his audience, and say nothing about the points on which they differ. This I deny. Mr. Knight ridicules the idea of a Calvinist, on being invited to preach to a congregation of Wesleyans, delivering a sermon on the distinctive tenets of Calvinism, or of a Baptist, preaching to a congregation of Pædo-Baptists, on the sin of infant baptism. This style of preaching the Gospel would doubtless be very absurd in the cases mentioned by Mr. Knight, because the different denominations referred to are all equally branches of the Christian church. On all the leading tenets and characteristic features of Christianity their churches are at one, and a Christian minister may preach the glorious Gospel of Jesus Christ in any one of them without giving offence. But will this reasoning apply to a church that is no branch of the Christian church at all, to a church that regards with ridicule and scorn the Divine glory of Jesus Christ? Is there any Christian Minister worthy of the name who would think that expatiating on the great doctrines of Theism and points of moral duty to a congregation that agreed with him on all these points, but denied the divinity of Jesus Christ, was *preaching the Gospel?* Had Christ and his apostles preached the Gospel after this fashion, the treatment they received at the hands of both Jews and Gentiles would be rather hard to explain. By all means let us preach every where, but let us preach the Gospel, and preach it as Christ and his apostles did. Let us after the example of Paul "become all things to all men," but let us seek the apostle's object as well as follow his rule, "if by any means we may save some."

W.

Notice.

"S." will excuse us from publishing his letter. He supposes "L." to be the Missionary's wife, and then supposes three different states of mind that may have given rise to the question, suppositions that may be unwarranted and unjust.

Epitome of News.

Saturday, August 31, 1872.

—*Overland Mail, August* 9: "The first stone of the new buildings on the Shaftesbury Park Estate, which has been acquired by the Artisans, Labourers, and General Dwellings Company (Limited), and is to be laid out as a workman's city in 1,200 dwellings, was laid on August 3, by the Earl of Shaftesbury. The company was formed in 1867, in consequence of the destruction of houses by railroads and other improvements, for the purpose of enabling working men to erect dwellings combining fitness and economy with the latest sanitary improvements, and to become themselves the owners of these dwellings in the course of a stated number of years by the payment of a small additional rent. A new station on the London, Chatham, and Dover Railway forms part of the architect's design for the future buildings. The houses, which are to be of three kinds, are to be for the accommodation not only of artisans, but also of the 'clerk class'; and each house is to form a distinct and separate tenancy."

The *Imparcial* says that since the commencement of the campaign in Cuba, 13,600 insurgents have been killed and a large number have been taken prisoners; 69,640 have given in their submission to the Government, and 4,819 fire-arms, 3,249 swords and bayonets, and 9,921 horses have been captured.

—Calcutta proposes to have a sick children's Hospital.

—Reuter's telegrams are certainly open to criticism. "One would have supposed that in telegraphing about the recent riots in Belfast, some information would have been afforded as to the causes thereof; but no, instead we are told that the Prince of Wales has gone on a yachting tour, very pleasant, no doubt, for His Royal Highness, but scarcely a matter of such intense interest to the Calcutta public as to be worth telegraphing."

—The *Times* on England's immense prosperity: "The Commissioners of Customs, in their report for last year, find they cannot state the case better than in the strong words of an eminent Liverpool firm—'Beyond all question 1871 has been one of the most prosperous periods in the history of British commerce and manufactures. Every branch of industry has experienced a most extraordinary expansion, and the condition of the working classes has been one of unexampled comfort and prosperity.' This is abundantly borne out by the figures of the report. The total value of British exports, which in 1869 was about 190,000,000*l.* and increased ten millions in the following year, was 222,519,777*l.* in the year 1871, being an increase of about twenty-three millions in one year. The more this improvement is examined the more real it is found to be."

Monday, September 2.

—*Lucknow Witness:* "Whatever the *Friend* may have intended, it has really spoken powerfully

for Juggernaut. The columns of the Hindu papers abundantly prove this, and all the half-educated Hindus in the country have exulted in it."

—Same: "We doubt whether any compromise can ever be effected by which the sacred threads can be spared. There is no sin in the thread, and if the convert could gain greater access to his heathen friends, *without at the same time holding aloof from the Christian brotherhood*, we would not object to its retention. But, so far as we can see, there is no possible way of keeping the convert among the unconverted Hindus except by keeping his caste intact, and this is not to be thought of. Its trammels would soon prove fatal to the infant Church. At the same time, however, we would counsel the utmost forbearance with respect to everything which can possibly be called non-essential.

It is worthy of note that those who have been sorely troubled by Mr. Taylor making total abstinence a test of Church membership, because the Bible did not expressly enjoin such a course, are prompt to find fault with him for not insisting on another test which is not even alluded to in the Bible. If we are at liberty to say that a Hindu's *janeo* must be laid aside before he is admitted to the Church, it surely cannot be so very wrong to insist also on laying aside a custom which does more mischief in a day, than the *janeo* does in a generation."

—Same: "Eight years ago we met a young man named John F. Thompson in an American college, who had come from Buenos Ayres to be educated. He was of Scotch parentage, and spoke Spanish as his own vernacular. He had been converted in early youth, and was then preparing for the ministry. In due time he returned, and was stationed at Montevideo, where he began a good work among the Roman Catholics. We are pleased to see the following reference to him, in an extract from a private letter, printed in the *Missionary Advocate*:—

"Mr. Thompson is one of the most sincere Christians and one of the most hard-working missionaries I ever saw or heard of; and, moreover, he is an eloquent and powerful preacher. No man could be better fitted for the place than he is—*exactly suited*—and the work done proves it. He has not only built up quite a Church, but he has largely changed public opinion. From time to time he has had public discussions with the most learned priests here. At first he was the one disturbed, but now all that is changed. On last evening he had a discussion with their priests; the house was crowded with the best of Montevideo, and he carried them with him. . . . The applause was tremendous, and the priests only obtained a hearing at the earnest intercession of Brother Thompson himself. The influence of the Church of Rome received a heavy blow last night. . . . There could be no greater mistake than giving up this mission."

—6,300 rupees have been subscribed for Pilot Elson's widow.

—Forged postage stamps, to a large extent, are in circulation in Calcutta.

—A singular and amusing instance of official obtuseness was brought to our (*Lucknow Witness*) notice a few days ago. A Post-office peon who had been *forty-five years* in Government service was sent to the Civil Surgeon of the station for a certificate, preparatory to an application for retirement on pension, and the following certificate was granted: "Certified that I have examined——— peon of———Post-office, and consider him an old, worn out man, quite unfit for any active service." In due time a docket from the office of the Post Master General reached the Civil Surgeon, calling his attention to the fact that he had omitted to state "*whether the disease was permanent, and whether it had been contracted by his own misconduct.*"

—*Times of India:* "The investigation into what was called the Saugor panic has ended in a shower of removals. Colonel Radcliffe, Commanding the 3rd Madras Cavalry and the station of Saugor, has been transferred to the 1st Madras Cavalry at Kamptee; Colonel Doveton has been removed from the command of the 40th M. N. I. and ordered to do general duty at Kamptee, and Lieutenant Colonels Couchman and Rose, the 2nd in Command and Wing Officer, have been sent to do general duty at Cannanore and Bellary respectively."

—*Kattywar Samachar:* "The mother of the proprietor of this paper is very ill, and moreover old; he is therefore obliged to go to Ahmedabad, his native town. I hope the indulgent readers will kindly manage to do without the paper until his return"!!

—Fall of rain, up to Saturday, at Byculla 71 inches; in the Fort 61.

—The *Bombay Gazette* says that the Governor General is expected to arrive, in Bombay, viâ Lahore, Mooltan and Kurrachee, on or about the 19th November, and that he will stay here for a week and afterwards visit Poona.

—Most of the robbers who were engaged in the piratical attack upon the Str. *Cashmere* have been seized.

—The *Figaro* publishes the facsimile of a letter written by Bismarck to his wife on the day after the Emperor's surrender at Sedan. It was found on a German courier who was taken prisoner, and is vouched for by M. de Villemessant. The following is the principal portion of it:—

"I was woke up by General Reille, whom I know, and who came to say that Napoleon wished to speak with me.

Without washing myself or breakfasting, I mounted my horse and set off in the direction of Sedan. I encountered the Emperor, accompanied by three of his aides-de-camp in a carriage, with six horses, which was pulled up on the road.

I dismounted, and saluted him as politely as if we had been at the Tuileries, and asked what were his commands. He said he wished to see the King. I told him what was true—that his Majesty was three miles away, in the quarters from which I am writing you. He asked where he should present himself, and, as I was not familiar with the localities, I offered him my own quarters at Donchery, a small village on the banks of the Meuse, not far from Sedan. He accepted it, and started to proceed thither with his escort, conducted by me and Charles, who had rejoined me in course of the morning.

At a short distance from where we had been, foreseeing that a crowd of curious people might assemble, he asked if he might descend at a small artisan's cottage standing by the wayside. I sent Charles to inspect it, who reported that it was very poor and ill-adapted for such a visitor. 'No matter,' said the Emperor; and we mounted a narrow, creaking staircase into a chamber about ten feet square, furnished with a fir table and two rush-bottomed chairs. We rested ourselves there for an hour—the Emperor and I—while the escort waited below. What a striking contrast with our last interview, in 1867, at the Tuileries!

Our conversation was difficult, for I did not wish to speak of things which might cause pain to one who had been cast down by the hand of the Almighty. I had sent to Sedan to seek some officers, and to beg M. de Moltke to come. Afterwards we sent one of them forward to reconnoitre, and about half a mile ahead he discovered at Fresnoy a small chateau, with a park. Thither I conducted the Emperor, with an escort of Cuirassiers of the Guard, whom I had sent for while we were waiting. It is there that we concluded, with General Wimpffen, the capitulation in virtue of which 40,000 to 60,000 Frenchmen (I do not know, as yet, the exact number) became our prisoners. The day before yesterday had cost France 100,000 men and an Emperor.

To-day the latter set out with his suite, his horses, and his carriages, for Wilhelmshoe, near Cassel."

Tuesday, Sept. 3.

—*Weekly Review:* "It would seem almost as if the hands of the wicked had combined to work for good when the plot was concocted to take the life of the King and Queen of Spain. It has resulted in bringing out a manifestation of loyalty that nothing else could have done. The expression of feeling is manifestly spontaneous, and has been drawn forth by the evident courage of the King. He had been warned by his Government of the plot which had been formed against his life; but, with the courage inherent in his family, he determined to brave all difficulties, and he is rewarded with what we believe will prove to be an adherence stauncher than ever of his people towards himself and his dynasty."

—*Pioneer:* "Under the auspices of the American Ladies' Zenana Mission, a small house has been rented in Calcutta, which it is hoped will be ready to be opened as a Child's Hospital next month. The hospital will be under the immediate charge of Miss Seelye, M.D., a graduate of the Woman's Medical College of Pennsylvania. Should it prove that the institution really meets a want, His Honour the Lieutenant-Governor of Bengal has promised efficient Government aid to it. But there can be as little doubt as to its ultimate success as to the very admirable philanthropy which in this, as in so many other instances, characterizes the American Ladies' Zenana Mission."

—*Jubbulpoor Chronicle:* "Some evil-disposed persons circulated a rumour that the women servants who were with Mr. Champion's children when the sad accident recorded in our issue of Saturday last took place, were, by order of the *Sirkar*, to be worried to death by dogs. That such a rumour should obtain any credence in these days is almost past belief; but sad to say hundreds, nay thousands, of natives did believe it, and forthwith wended their way on Thursday evening to the maidan near the Theatre, where, it was anticipated, the worrying was to take place. Although as matter of course they did not see the horrid spectacle they had anticipated, there are hundred of natives who still believe the women have been condemned to some horrible fate; for inquiries were made of us yesterday by natives, generally well-informed on many subjects, as to what was to be done with the women and the assurance that our bereaved missionary friend had not even complained against the women, was, we are convinced, received with much reservation by the inquirers."

—The *Bombay Gazette* says that the Viceroy will hold a Durbar at Umballa, October 19th.

—Another clergyman, the Rev. Mr. Carter, of the Church Missionary Society, has fallen a victim to cholera at Allahabad. Mr. Carter had but lately arrived from England, and almost the last duty he performed was to read the burial service over the Rev. Mr. Fagan.

—The *Indian Statesman* has an interesting account of Mr. Bapty's steam flour mill, and speaks very highly of the bread which Mr. B. bakes from his own flour, not from rolong.

"When the ovens, now under construction, are completed (in about a month), the bread trade of Bombay will be revolutionized, and pure and cheap bread will soon be everywhere procurable. The price of the new flour bread will, in all probability, place it within the reach of the poor, while its purity will greatly minister to their health. The principle is to be maintained of selling the bread at the lowest remunerative price, and house delivery will be undertaken only at special rates. Mr. Bapty is entitled to the highest commendation for his enterprize."

—The same: "The Rev. Mr. Taylor delivered a lecture on Saturday evening last in the School room of the Camp Mission School, Poona, before a Young Men's Association. The subject of the lecture was 'The influence of circumstances on the formation of character.' The young men of Poona have seldom if ever listened to such a stirring address. It was moreover in the highest degree instructive, and made an impression which cannot fail to be a blessing to those who received it. The chair was occupied by Dr. Fraser, who at the conclusion of the lecture made some remarks. He said, among other things, that if young men surrounded by evil influences were in circumstances in which no efforts were required on their part for the formation of bad character, they must stem this downward current earnestly and manfully if they would form good characters; and that one way to do this was to improve every means of getting and doing good with which they were favoured. He then referred to the labours of the Rev. Mr. Taylor in Poona, and urged the young men of the Association, as a special means of getting good, to attend upon his ministrations every evening at 6 o'clock in the Free Church Chapel, Camp."

Wednesday, Sept. 4.

—*Bombay Gazette:* "The Diocesan Committee of the S. P. G. have, we hear, at length succeeded in securing the services of two missionaries from St. Augustine's College, Canterbury, who are to labour in Poona."

—The *Times of India* has now a correspondent ("Yorick") in the United States.

—Mr. Stanley is preparing for publication an account of his adventures in Africa.

—*Indian Statesman:* "An accident occurred at Niagara on July 25th. It appears a boy and girl, children of a fisherman named Lescor, were on the river in a boat, when the high wind drove it into the rapids, and they were carried over the falls."

—The *Jam-e-Jamshed* calls for a class for lady-students in the Grant Medical College.

—Luis Fernandez has been committed on a charge of having murdered Anna de Souza.

—The Rev. Mr. Wenger announces in the *Christian Spectator* the publication of the last

volume of the Old Testament in Sanskrit. Mr. Wenger has spent a good deal of his time for many years in preparing this version.

THURSDAY, SEPT. 5.

—We regret to see it stated that the University of Bombay have not yet abandoned the practice of allowing pupils to be examined by their own teachers.

—*Bombay Gazette:* "A quarrel, originating in the non-payment of tribute by the Coreans to the Japanese Government, seems likely to lead to hostilities in that part of the world."

—The Government reward of Rs. 50,000 for the best Rhea-fibre machine, has been allotted to Mr. J. Greig Junior, of Edinburgh. The competition took place at Sharanpoor.

—The *Marwar Gazette*, a Hindoo paper, reports a battle fought in Bundelcund last month, between the army of the Rajah of Tehree and that of the Jagheerdar of Palehada! The account is as follows:—"The Jagheerdar having in vain represented his grievances to the Political Agent, made an appeal to arms. The Rajah sent a detachment of his forces with six pieces of cannon to oppose him, and a battle took place, which ended in the defeat of the royal troops and the capture of the six guns by the enemy."

—*Indian Statesman:* "The rage for speculation of people in this country is extraordinary. It finds vent in the chances of a day being rainy or otherwise Over a hundred people, most of them Marwarries, assemble, it is said, in a chawl near Khetwaddy daily, to bet on the probability of rain-fall!"

FRIDAY, SEPT. 6.

—*Overland Mail, August* 16: "The first parliamentary election by Ballot has resulted in the re-election of Mr. Childers at Pontefract. He was opposed by Lord Pollington, who obtained 578 votes against 658 for the Cabinet Minister.

The British Association is holding its Congress at Brighton. Dr. Carpenter delivered the inaugural address.

Troops are rapidly congregating in Wilts and Dorset for the autumn campaign.

Earl Russell, who completes his eightieth year on the 18th instant, is understood, by his recent letter, to have become an advocate of 'Home Rule.'

Owing to the cost of fuel, the railway companies have combined to increase the rates for goods and passengers from September 1. The Thames steam-packet companies have increased their fares.

Three murderers were executed at Maidstone on August 13, and one at Stafford. An execution took place at Worcester on the 12th.

Amongst the deaths recorded this week are—Duke of Leeds; Sir A. Smith, K. C. B.; Dr. Skey, C. B.; and Major W. S. M. Wolfe, R. A."

—Mr. Spurgeon was present at the laying of the memorial stone of a new Baptist Chapel at Lordship Lane, Dulwich, on August 5, and in the course of an address he said he was thinking about calling the ministers together and having a strike. He was quite sure that a very large proportion of the ministers of all denominations did not earn anything like so much as the men who laid the stones of that building. There were many of his own students—men who were doing good, useful work—who, if they earned as much per annum as an ordinary labourer, would think themselves well off. How was it possible to expect a minister to contribute to the various works and mingle as one of themselves in society if he were not supported adequately? (Hear, hear.) Further on, Mr. Spurgeon alluded to the spirit of "caste," which divided so many classes of society. He hoped, he said, they were not respectable. (Laughter.) There was nothing in the world he hated so much as respectability. The respectable sovereign never spoke to the respectable half-sovereign, the respectable half-sovereign utterly ignored the existence of the half-crown, the latter in its turn looked with contempt upon the sixpence, while silver had no knowledge of its relation, copper. (Laughter.) There was as much caste to be found in English society as ever there was in Hindostan, and what people termed "respectability" was simply a dislike to mingle one with the other. (Hear, hear.) He should like liberty, equality, and fraternity, and to see people shake hands, no matter of what class, every Sunday.

—The Marine Aquarium at Brighton was opened August 10th.

—There has been a riot between Jews and Arabs at Aden. The former were worsted, and had to keep to their houses for two days. So says the *Samachar*.

—Deaths last week, 387.

—*Indian Daily News:* "On last Sunday evening a private, named Owen Shernan, of the 1-14th Regiment, Fort William, Calcutta, shot a comrade of his, named Jeremiah Donnoghue, under the following circumstance. It appears that the private who was shot, was singing a song which displeased the would-be murderer, whereupon the latter went into his quarters and returned with a loaded rifle, the contents of which he discharged at the unfortunate man, wounding him dangerously in the shoulder. The injuries sustained necessitated the man's removal to hospital."

—Speaking of Native theatricals, *the Madras Athenæum* says: "The truth is that occasionally these performances assume the appearance of wanton and shameless orgies. The utmost indecency and license is indulged in. On one occasion a large party of officers arose, and went out hissing the performers, for the grossly immoral and obscene expressions they chose in broken English to give vent to."

—In Manchester 151 spirit-vaults, 257 public-houses, and 1027 beer-houses were watched, and on one Sunday the visits were 214,810—by men, 120,122; by women, 71,111; and by children, 23,285. In Marylebone, on the census Sunday, there were 17,805 persons in the churches and chapels, and 20,000 in the public-houses and beer-shops. It has been estimated that on a Sunday in Liverpool the visits to the public-houses are 140,000 and that 10,000 persons are engaged in selling strong drink. Eighty public-houses were watched on one Sunday in the metropolis, and 50,000 persons were seen to enter them!

Selections.

A CHINESE LOVE-FEAST.*

WHILE the people are quietly taking their seats, let us take a glance at our chapel and its equipments. The chapel is the central room of an ordinary Chinese house—extending through from the front to the rear of the building (size of the room 38 by 19 feet), underneath a hard chunam floor, overhead the tiled roof. Backless benches furnish seats for the congregation. The pulpit is a plain table at one end of the room; the chancel is a space in front of the pulpit six feet deep, separated from the congregation by a low railing. Within the chancel have been placed Chinese chairs for the missionaries, the native elders and deacons, and a few others. The walls have been neatly papered for the meeting, and an ingeniously contrived lamp hangs from a cross-beam of the building. Sitting within the chancel, and looking over the audience, you observe that the front doors which communicate directly with the street have been removed, and that a low wooden railing is all that separates the worshipping congregation from the sights and scenes in the street. This arrangement is not exactly in the line of Methodist antecedents; and, besides, it is difficult for us to conduct our service with the quietness and decorum so essential to a love-feast; but under the circumstances we all felt it to be the most judicious plan we could adopt. Though anticipating my narrative, I may be allowed now to say that during the love-feast the outside people gave us no trouble whatever. They listened attentively to all that was said, and occasionally there were prolonged intervals during the addresses of the brethren, when the most profound quite prevailed, and when every eye both within and without the railing was intently fixed on the speaker. At times, indeed, the Holy Ghost seemed to fall on us all, and I could not resist the conviction that we are rapidly approaching the days when in China we shall be permitted to witness success similar to that which occurred in Jerusalem under the preaching of Peter. May God hasten the glorious time! And let all the friends of Jesus say, Amen! But the chairman calls us to order. The Rev. Ling Ching Ting has charge of the meeting, and announces as our opening song that hymn so familiar to all Methodist ears, commencing, "Blow ye the trumpet, blow," which is sung to the tune "Lennox" by the entire audience in the true spirit of congregational singing. The chairman then led in prayer, thanking God for the wonderful mercies to us in the past, especially for our recent remarkable deliverance from Satan's devices,† and praying that while the doors for preaching the truth are open on very side, we as Christians and preachers may be sanctified wholly so as to be efficient agents in spreading abroad the knowledge of the great salvation. After prayer, he read 1 John, chapter iv., and in a few pertinent remarks indicated the richness of God's love for us, and in contrast the poverty of our love for Him, and urged upon all the duty of loving God more, saying that we should not be satisfied while our love to God was only two-tenths, or five-tenths, or eight-tenths complete; we should not rest till it became *ten-tenths, i.e.*, perfect. The stewards then passed round the tea and cakes, and while this was going on the congregation united in singing "Come thou Fount of every blessing," to the tune of "Greenville," after which the speaking commenced.‡

Li Yu Mi (Deacon); "I thank God for the privilege of meeting you on this occasion. During the year we have been scattered abroad preaching the Word of Life. We have all had our trials and sorrows; have passed through times of excitement and danger; but, thank God, we have all been kept from harm! The enemy was not permitted to triumph over us; we have seen souls converted, and to-day we meet here in peace. It is a joyful hour to us all. Let us praise God with whole hearts. As my circuit is near, I may be allowed to call myself the host on this occasion, and to consider those of you who reside in this vicinity, as members of my family. These preachers are our guests: they have come from different parts of the country to attend the annual meeting. You are acquainted with all of them, either personally or by reputation. They are Christ's servants; they have taken up the cross, and not counting their lives dear unto themselves, are trying to follow the Saviour. Shall we not all give them a hearty welcome? Please express your welcome by rising. (The entire audience rise and greet the preachers). Thank God we are all one in Christ Jesus! I have been thinking about the Day of Pentecost, and the wonderful outpouring of the Holy Spirit at that time. Why may we not witness such a scene in China?—why not to-day? During this annual meeting we have all felt in an unusual degree the presence and power of the Holy Spirit. Brethren, I believe we shall receive a fresh baptism of the Holy Ghost on this occasion. We are all expecting it. Henceforth we shall be new men, and speak a new language. I can say only a few words more. We who are here know how delightful it is to meet in this place. But many of our friends cannot meet with us—they cannot hear the excellent words spoken here, cannot feel the holy influence which pervades this place. Now when you go home I wish you to tell those at home about this meeting. Tell them to love and pray for their preachers, to obey the rules of the Church, to fear God and keep His Commandments, and may God bless us all. Amen."

Hü Po Mi (Elder): "We meet to-day in love-feast. It is a blessed place. Love is our theme. Did you ever analyse the word love? It is (in Chinese) composed of two other words, one meaning 'to receive,' the other meaning 'heart'; and it is singular that in making up the word love the word 'to receive' is separated, and the word 'heart' is put right in the centre of it. This helps us to understand the meaning of love. What we 'love' we 'receive' with our 'hearts.' So it is with Christian love: it is not simply fair speeches and faultless etiquette—it must exist in the heart. During the past year I travelled the Hinghwa Circuit. When I started from my circuit all the members desired me to present to you, their Christian salutations, which I have now great pleasure in doing. We have all heard of your sore trials during the past few months, and very earnest prayer has been offered for you. Did you receive any blessing from God during the persecution? Were your trials sanctified? If not I fear you have never been born of the Spirit. I endorse all that Brother Li said about loving your preachers and obeying the rules of the Church. Don't forget his words. Sometimes Christians become dissatisfied, and say, 'We don't want the

* By the Rev. N. G. Plumb in *Chinese Recorder*. Arranged from Notes of Messrs. Maclay and Sites.

† The frequent allusion to excitement, and danger, and suffering, made here and afterwards, refer to the reports and troubles relating to poisonous medicine of last summer.

‡ Elder Sia Sek Ong, in Charge of the Fooching Circuit, would have been the first speaker, but he was at the time suffering from a severe attack of ophthalmia, and Preacher Li Yu Mi, in charge of a neighbouring circuit, gave the speech of welcome.

Church; and don't need the preachers: we can worship God and get to heaven without them.' Beware how you adopt such suggestions. Christ is the root, the Church is the trunk, the preachers and members are the branches and leaves, thus forming a perfect tree. Can the leaf or the branch live if broken off from the tree? Take care how you tear yourselves away from the Church. 'But,' says the objector, 'when persecutions come we are forced to leave the Church, just as the leaves are torn from the branches by a fierce wind.' In reply let me ask you, 'Do those scattered leaves live? Are they ever united again to the branches?' No, no! they wither and die. But does the tree die when thus stripped of its leaves? No; when spring returns new leaves spring forth, and the tree is beautiful as before. Don't leave the Saviour. Cling to Him. Hear what He says of those who believe on Him: 'I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand.' May God help us all to be faithful."

(To be continued.)

Miscellany.

—*Madras Church Missionary Record*: Nallammál was born of very respectable but heathen parents at Edeiangudi, in the district of Tinnevelly, about the year 1826. When she was six years old her father died, and after six years more she lost her mother also, both dying heathen. The whole family, then consisting of four sons and two daughters, were thus left orphans at an early age. This circumstance, untoward as it seemed at the time, was in tha end graciously over-ruled for good; for the eldest brother, who during his father's lifetime had been a day-scholar in the S. P. G. Mission School, and had, while there, become fully convinced of the truth of Christianity, all hindrances being now removed, determined to avow his convictions, and shortly after his father's death was baptized. This brother, now the Rèv. Devanayagam Viravágu, the senior native clergyman of Mengnánapuram, eventually became the honoured instrument, in God's hand, of bringing into the Christian fold all the surviving members of his family, one brother following his example almost immediately, and the rest after their mother's death. The rest of Nallamál's history shall be told in her brother's own words.

"My mother dying in 1837, my sister was at once taken care of by our second brother, and was baptized in 1840 by a Missionary of the S. P. G. In 1842 she was married to Gnánamuttu Pillei, a pious Inspecting Catechist at Surandei. In 1843 she had a daughter born to her, but in November of the same year she lost her beloved husband. It was indeed an irreparable loss to her: but God in His mercy enabled her to submit to His holy will under this heavy stroke, and what was at first her great loss eventually became her gain, and she learned rightly to understand the words of our Blessed Saviour, What I do, thou knowest not now, but thou shalt know hereafter. For, humanly speaking, she would not have been so useful in the service of God if she had been privileged to live with her dear husband till now. Immediately after his death she came and lived at our Palamcotta brother's house, with her infant daughter, and remained with him and our eldest brother for seven years, and then, in 1850, when I married, she came and lived with me. She learned to read after she came to us, an attainment which led in a marked way to the growth of her spiritual life, and, what was best of all, to her becoming useful in the cause of God. As soon as she was able to read, the Bible became her constant companion, and the sweet promises contained therein proved precious balm to heal the deep wound which she had sustained. Ever since she knew how to read, I seldom saw her take up any other book but the Bible, and a Daily Portion, called in Tamil *Gnanabaranapetti*, presented to her by Mr. Fenn. She became in consequence thoroughly acquainted with every part of Scripture, and had always passages ready at hand for the comfort of those who went to her for advice and counsel, besides the use she made of them for her own comfort and consolation.

"I can recal many happy hours spent in sweet conversation with her on things concerning our own souls, and the seasonable advice and suitable promises of the Bible with which she used to comfort and refresh my spirit whenever she found me desponding.

"In 1855, when Mr. Ragland proposed that I should join him and his coadjutors in the North Tinnevelly Itinerancy, several people at Palamcotta tried to dissuade me from coming here, saying that the proposed field of labour would not suit a married man like myself. But my sister made light of their objections, saying that it was a call from God; that nothing should deter me, and that she herself would follow us to be our help and comfort. And so she accompanied us here in the beginning of that year, and continued with us till 1864; when, at the request of Mr. Meadows, we parted with her to assist Mrs. Meadows in her Girls' Boarding-school. That my sister proved a great help and comfort to us in North Tinnevelly I need hardly say. The first two of the ten years she was with us here was spent at Karthiápatti, a heathen hamlet between Sivagási and Strivilliputhúr: and the nature of my work then was such that I was obliged to be absent from home for six weeks together to preach to the heathen, returning for three days only at a time, and then going back again for another six weeks, leaving my wife and the only child we then had in the midst of the heathen. Under such circumstances, had it not been for the sweet society of my dear sister I should have felt so forcibly the objections raised by my friends, that in all probability I should have asked Mr. Ragland to allow me to go back again to Palamcotta.

"Nor was she of less service to Mrs. Meadows. How she valued my sister will appear from an extract from a letter of hers about her, written in 1864, the very year she joined her. 'Your good sister,' she wrote, 'is an immense comfort to me. I have such perfect confidence in her, and she shows such good judgment, I am sure she does the very best for the interest of the school. I still have her to conduct the Wednesday afternoon class of women, though they come to me as usual in the bungalow. I am quite struck with her earnestness and her good plan of instructing these women. Every one in the compound seems to look up to your sister for advice and counsel. They carry all their troubles to her, which is very nice indeed. I tell you all this that you may feel what a very useful post your sister occupies. May God greatly bless her efforts for the good of souls, for I am sure she yearns after them.'

"My sister had peculiar gifts for preaching Christ to the heathen; for exhorting Christians to grow in grace; for effecting reconciliations between those at variance with one another, and comforting the distressed in body as well as in mind, as also for the patience with which she submitted to any acts of unkindness or injury, however undeserved. The words of Solomon were often heard from her lips: 'When a man's ways please the Lord, He maketh even his enemies to be at peace with him.'"

Nallammál's sufferings during her last days on earth were very great, but no word of murmuring ever escaped her lips. All that pain ever wrung from her was a cry of child-like confidence;—My Father! My Divine Master! In her patience she possessed her soul, and the Lord, whom she had so long loved and faithfully served, was ever near to sustain and comfort her as she trod the last dark valley. Her chief delight during her illness was to have some of her favourite hymns sung to her by her girls, such as "I have a Father in the promised land," and to listen to Miss Owen's letters, the kind friend to whom the North Tinnevelly Mission owes so much. One of the texts that she repeated to herself when her illness commenced showed how completely all fear of death had passed away from her. It was the passage in Zechariah; "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee, He is just and having salvation." At another time, when in great pain, a Christian friend who was standing by said to her, "You must think of our Lord's sufferings, that will alleviate your pain." "Yes," she replied, "but I do not fear to die; to me *to live is Christ, and to die is gain*. Whatever be the will of the Lord, it is all the same to me, whether I die or live." Throughout her illness her mind was kept in perfect peace, no care or anxiety about anything or anybody seeming to disturb her. She had committed the keeping of her soul to her God and Saviour, and He kept her to the end.

After a suffering illness of a month's duration, she gently passed away on the 10th of May, soothed and ministered to in her last hours by the loving sympathy of those for whom she had so cared in life, and mourned for with all the unaffected grief of loving children. "I committed to the ground my dear sister's remains on the 11th," her brother writes, "in the midst of tears, sobbing, and lamentation. People are daily coming here from different directions to mourn over my dear sister's loss. It is a heartrending scene to witness them beating their heads against her grave, crying, 'Where is our mother gone?' Sáchiapuram has been a vale of tears for the last four days."

Such was Nallammál; devoted to God in life, rejoicing in God in death. May many more such be raised up to be foster-mothers to the native Church in this land!

—The promises of God seem contradicted in the history of Christian souls. It is our fault, not his. Too many of us are secretly anxious to make a miserable compromise with the old life, and do not venture to strive after the grander possibilities of the new. We are satisfied if we live at all, and are indifferent about robust and manly strength. We want to be only just good enough here not to miss eternal blessedness hereafter. No matter—if we are saved—even if we are saved so as by fire. No matter—if we enter heaven—though we enter halt and maimed. This is not the temper and the spirit which render possible the higher forms of moral and spiritual excellence. Selfishness like this corrupts and paralyzes every faculty and affection of the Christian life.

But if you will only dare to be greatly good, there is no limit to your glorious achievements. Born of the Holy Ghost, with the inexhaustible fountains of the divine life ever flowing into your nature, to what health, to what vigour, you may come! The divine promises were written in this Book not to be gazed at with idle wonder, but to be fulfilled. What manner of man would he be who should have all these promises translated into fact, in his character and history! The names which are given to the Holy Spirit from the forms in which he reveals himself in regenerated souls, point to the gifts and perfections which are within our reach. He is the Spirit of truth—we are to know God as he is, at first hand. The Spirit of wisdom and revelation is ours. Power, love, and a sound mind come from him. He is the Spirit of holiness, and he makes the souls that heartily receive him white and stainless as the angels of God. He is the Spirit of Christ, and the obscurest Christian to whom the Spirit comes, may live again the life of Christ on earth, in its gentleness and purity and self-sacrifice, devotion to God's honour and to man's well-being.

This is what we say may be had by every man who will come to Christ and ask for the best and noblest gifts he has to bestow:—a regal command over every passion, and a victorious power which no temptation to evil shall be able to subdue; duty in all its forms shall become natural to the soul; the presence of God shall be with you; made partakers of the Divine nature, God's light and peace and glory shall be your eternal inheritance.—*Rev. R. W. Dale, in London Congregationalist.*

—"Mine and Thine," by Mrs. Prentiss. In the *Advance*:

"There had been a sore spot about her mother's arm-chair. She thought that because it had been her mother's seat through so many years, it belonged to her as a matter of simple justice. But from the outset, Oliver always planted himself in it whenever it seemed most sacred to her, or she fancied herself most fatigued. He often wondered, when she gave him an unpleasant word, what he had done to deserve it, for his selfishness towards his wife was more thoughtless than wilful. But she gave up the chair now, and found in doing so that she was not feeble or in need of a luxurious seat, and that there is no repose like that of a peaceful conscience. Then as to the bread—what a triumph over herself she gained on the day that she surprised and delighted her husband by making it as the late blessed Mrs. Watson had done! It may be necessary for a man to go to the stake. For a woman it is enough to renounce the precepts and the example of her own mother for those of her husband's.

But it will be objected, 'This little wife is losing her individuality, if she ever had any, and is becoming, not everything to all men, but everything to two. Is she not training her husband to increase of selfishness, and to that tyranny to which men are prone?'

It is true that if, at the beginning of her married life, a woman yields to her husband a weak, undiscriminating subservience, she will lower the tone of his character as well as that of her own. But no man can walk, hand in hand, with a wife who yields, not to him, but to God, whose docility is that of a sanctified heart, without becoming himself elevated and ennobled.

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Let us look into the matter a little more closely.

'Do you mind my going to spend the night with Mrs. Lane?' Avis asks.

'Yes, I do mind it. I hate to have you wear yourself out over that sick woman, full of whims as she is.'

'All sick people are full of whims. And I don't mind hers in the least. And it doesn't wear me out; you know I shall come home in the morning as bright as a dollar.'

'Well, I'm getting ashamed of myself. You do all the nice, kind things, and I sit by and look on. What's got into you?' He gets out the sleigh, wraps her in the buffalo robe, almost teases her with anxiety lest she should take cold; and as he carries her over the snow to their friend's door, he says:

'Now promise me, little girl, that you won't tire yourself out, and that you won't undertake to walk home in the morning. I'll come for you, bright and early.'

And then he goes home, and sits over the fire with his father, and they fall into pleasant discourse, first about the dear little wife, and then about the dear Friend who has changed her so. 'She hasn't spoken a word about it to me,' Oliver says, seriously. 'I had no idea what had got into her.'

'Don't let her get ahead of you,' the deacon replies. 'A man and his wife ought to keep step with each other.'

'Yes, that's so,' Oliver assents. 'But it is easier for women to be good than it is for us men. It seems to come natural to Avis, now she's got started. But I shouldn't know where to begin.'

Yes he proves that he does know, for an hour later, when stillness had settled down upon the house, he kneels, for the first time in a good many years, beside his bed, and asks that the secret taught his little wife may be taught to him. And he is thoroughly in earnest in his prayer, for an amended, ever amending life has preached to his heart, and taught him to believe in Jesus Christ, and in the power of his Gospel and of his grace. So true it is that no one runs the heavenward race alone; but, as has been quaintly remarked, 'when he says, "Draw *me*," he adds, "and *we* will run after thee."'"

—I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt who had not some crotchet or oddity. Now these are the bits of cheese that cavilers smell out and nibble at; this man is too slow, and another too fast, the first is too flowery and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister in England.—*John Ploughman.*

TELEGRAPHIC NEWS.

London, August, 29th: The National Bank of New Zealand has announced a capital of two millions sterling, and will absorb the Bank of Otago.—The injury done to the sub-marine cable near the Australian end is attributed to abrasion by coral. The repairing steamer lost her grappling gear, and was compelled to return to Java for coal and material. The land line is nearly completed.—The agitation against the high price of butcher's meat is spreading.—The Tichborne demonstrations continue.—The disquietude caused by the failure of Gledstanes and Co. for a million and a half is subsiding.

30th: Lieutenant Dawson has arrived in London, and is ready to vindicate his resignation of the command of the Livingstone Search Expedition.—The London bakers have fixed their strike for the 21st September.—The compromise between the London builders and the workmen has been ratified, and the strike is ended.—Belfast has been proclaimed.

Paris, 30th: The payment of the first 500 millions by France to Germany has commenced.—The evacuation of Marne and Haube Marne by the Germans is fixed to take place at the end of September.—M. Remusat has announced that the meeting of the three Emperors at Berlin is a pacific manifestation, and forebodes no danger to France.

31st: The Import and Excise duties of France for the half-year are 83 millions of francs below the estimates.—The *Daily News* publishes a summary of Count Andrassy's Circular on the meeting of the three Emperors at Berlin, which states that there is no cause for disquietude to France, that to Austria it should give stability and prosperity, and that to Turkey the question is of grave interest. Russia, the Circular states, is desirous that the civilisation and wealth of Turkey should be developed. Austria invites Russia and England to join in this policy, and never to sanction any other.

London, 31st: The Queen has presented Mr. Stanley with a gold snuff-box set with brilliants, accompanied by a letter from Earl Granville, expressing Her Majesty's thanks for the discovery of Doctor Livingstone.—H. R. H. the Prince of Wales has returned from his yachting excursion, and leaves to-day to assist at the autumn manœuvres, the arrangements for which are progressing satisfactorily.—The weather is most favourable.

Paris, September, 3rd: The Bavarian Ministry have resigned. Herr Gasser (? Glaser), an Ultramontane, has been charged with the formation of a new Cabinet.—Count Andrassy's circular relative to the interview of the three Emperors at Berlin is represented to be false.—The Czar, addressing the Representatives from the Don Cossack Army, has declared that peace was assured to the country, and he hoped his impending journey abroad would be profitable to Russia.

London, 3rd: The *Daily Telegraph* announces that Prince Kassa of Tigre has sent an ultimatum to the Egyptian army requiring that they should quit Bogos, and threatening war in case of refusal. The Egyptian commander has refused and will probably advance into Abyssinia.—The Czar goes to Berlin on the 5th, and the Emperor of Austria on the 6th instant.—Father Hyacinthe has announced his intended marriage.—The Geneva Arbitration is rapidly terminating.

4th: A further considerable advance has taken place in the price of coal in the north of England; prices in London have, however, declined.—The Eastern roof of Canterbury Cathedral has been burnt, and the whole building narrowly escaped destruction.—The Geographical Society have decided to put written questions to Lieut. Dawson, with reference to his resignation of the command of the Livingstone Search Expedition.

Paris, 5th: The first instalment of 20 million francs has been paid in bills on Germany.—The Hungarian Diet has been opened by the Emperor in person.—In his speech from the throne His Majesty said that he had received fresh guarantees for strengthening the foreign relations of the Empire.

Berlin, 5th: Great festivities are now in course of preparation in honour of the visit of the Emperors of Austria and Russia.—Prince Bismarck, together with Prince Gortschakoff and Count Orloff, have arrived.

Hongkong, 5th: The Pacific Mail steamer *America*, with the Mails from Hongkong, was completely burnt on the night of the 24th August in Yokohama harbour. Specie to the extent of four hundred thousand dollars was on board, which, however, may be recovered. The origin of the fire is not known. Several Chinese passengers have been drowned; the Europeans were saved.

PASSENGERS SAILED.

(Additional) Per Str. *Columbian, 30th:*

For Brindisi.—Mr. G. Vevers.

Per Str. *India, September 2nd:*

For Marseilles.—Messrs. Thomas Thompson and Peter Daly.

For Genoa.—Major General H. J. Barr; Mr. and Mrs. Percival; Mr. G. Paletta; Mr. L. Vicenzo; Mr. F. Emidio; and the Chief Officer of steamer *Emelia*.

For Alexandria.—Mr. and Mrs. Bain; Mr. Apost. J. Diamontopoles; Mr. J. C. Craig, and Mrs. Julia Augustin.

For Suez.—Mr. and Mrs. F. W. Robins; and Fazul Mahomed Khan and 4 followers.

Per P. & O. Str. *Geelong, August 6th:*

For Southampton.—Mrs. Maude; Mrs. Stiffe and 2 children; Mrs. Kennedy and 2 infants; Col. Conybeare; Mr. Simon; Mrs. Cuttriss and 2 children; Mr. W. M. Robbie; Capt. Cheke; Mr. L. F. Otto; Mrs. Southwark; Lieut. Col. Stevenson, R.A.; Mrs. Stevenson; Capt. J. Dooner; Capt. C. L. Smith; Mr. W. Hampton; Lieut. J. R. Watson; Mrs. Watson, and infant; and Mr. and Mrs. Brown.

For Brindisi.—Capt. A. N. Welman, and Capt. R. G. Sandeman.

For Venice.—Mr. J. M. Lane; Mr. W. Allingham; Lieut. Col. R. M. Bonnor; and Mrs. J. Murray and infant.

For Aden.—Mrs. Money and 2 children.

PASSENGERS ARRIVED.

Per P. & O. Co.'s Str. *Golconda, August 31st:*

From Southampton.—Sub-Lieut. Farquharson; Mr. R. Renwick; Dr. and Mrs. O'Kearney; Mr. and Mrs. Ballenden; Mr. Wood; Mr. Fisher; Mr. and Mrs. Anderson; Mr. Burton; Mr. Hassack; Mr. McKenzie; Mr. Montrie; and Mr. Sevestre.

From Gibraltar.—Mrs. DeMello, child and infant.

From Venice.—Mr. Latham; Mr. Schultz; and Mr. Stevens.

Per Str. *Hidalgo, 2nd:*

From London.—Mrs. Smith; Miss Sellons; Mr. and Mrs. Marriott; Mr. Drew; Dr. G. Grant; Capt. Magrath; Miss Magrath; Capt. and Mrs. Cracroft; Mr. and Mrs. Martindell; three Misses Martindell; Master Martindell; and Mr. Martindell.

Per P. and O. Str. *Surat, 5th September:*

From Southampton.—Mr. Denton; Mr. Alexander; Mr. Seton; Mrs. Baker; Mr. C. Hordern; Rev. E. Jacob; Mr. Fogg; Major Smith; Mr. Mellnish; Mr. Galloway; Capt. Coussmaker; Mrs. Jones; and Mr. G. Scott.

From Venice.—Mr. and Mrs. Forley, and Mr. C. Raph.

From Brindisi.—Capt. Gordon; Mr. MacDonald; Miss Ford; and Capt. Ludlow.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

WELLS.—July 22nd, at Dublin, the wife of Rev. T. L. Wells, Surat, of a daughter (Selina Maud).

DEATHS.

SMITH.—At sea, off the coast of Portugal, June 8, Laura P. Smith, daughter of Rev. J. C. Smith, of the Ceylon Mission, aged 24 years.

CAREY.—August 17th, at Kurrachee, John Robert Arthur, son of Mr. and Mrs. Alexander E. Carey, aged 16 months.

GRAHAM.—August 23rd, at Secunderabad, Edith Emily, daughter of George Graham, Quarter Master 16th Queen's Lancers, aged 9 months.

HINTON.—Sept. 1st, at No. 6, Albion Place, Byculla, of abscess on the liver, Henry Hinton, Esq., aged 60 years.

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